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D I A L O G U E

BETWEEN

Old Mr. Pious and Madam Finic his Wife;

OCCASIONED BY

YOUNG SPOIL-TEXT

PREACHING HIS

APPROBATION SERMON;

WHO WAS MADE AN ABLE MINISTER OF

A VERY NEW TESTAMENT:

BY THE REV. AND LEARNED

DR. KNOW-LITTLE, DR. GRIMACE, DR. STRUT,

AND

DR. READER, HEADS OF THE ACADEMY, AT—

COMPILED FROM SOME

FRAGMENTS found amongst the Papers of the late
Mr. THOMAS GURNEY, Author of *The Perfections
of God a standing Rule to try all Doctrines and Experience
by; The Mongrel Preacher, and other Poems.*

BY ONE OF HIS INTIMATE FRIENDS.

—Others there are, by MEN first PARSONS made,
Who teach poor thoughtless YOUTH their godly TRADE,
That they, when taught how, gracefully to speak,
To chop a little LATIN, HEBREW, GREEK;
With store of *learned Lumber* on their Shelves,
May drive, in Time, that pious TRADE themselves:
Live quite genteel upon some CHURCHES Stock,
So fleece, not feed the unsuspecting Flock.

DIALOGUE p. I.

L O N D O N.

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3d Dialogue
119

B-I-A-L-O-G-U-E

BETWEEN

ON THE PART OF THE

YOUNG PEOPLE

AND THE

OLD PEOPLE

APPROBATION

OF THE

A NEW TESTAMENT

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TO THE
R E A D E R.

THE following are the Particulars which gave rise to the present Publication.

ABOUT the Beginning of the Year 1745, a Dissenting Congregation in Warwickshire, wrote to the Board of Baptist Ministers in London, requesting their Assistance in helping them to a Minister. They (by a Mr. Wilson, one of the Members of that reverend Assembly) returned them an Answer in which they said, "*We cannot help you to one these twelve Months.*"

THE late Mr. THOMAS GURNEY (a Gentleman well known in the religious World, but long since deceased) hearing of this, wrote a very smart satyrical Poem, and addressed it, "To the ingenious Gentleman who found out an Answer to Warwick Churches Request, *without saying, If it should please GOD to raise up an able Minister, we will let you know of him, and him of you.*"

THIS manuscript Letter he inclosed in another, directed to the said Board of Ministers, then meeting at Blackwell's Coffee-House; wherein he says, "Worthy Gentlemen: In giving my Approbation on Actions which deserve Remark, I am a fallible Creature, and liable sometimes to go too far with my Encomiums. If any thing here should appear like Flattery, I hope those nearly concerned (whoever they be)

be) will pass that by, considering how far Bigotry oftentimes carries the unthinking.—But the Matter will be better explained in a Dialogue (I know not but I shall present you with one) between old Mr. PIOUS and FINIC his Wife, occasioned by young SPOIL-TEXT preaching his Approbation Sermon; who was made an able Minister of a very new Testament, by the learned and reverend Dr. Know-little; wherein his Apparel, Deportment, and Address to the People are considered, and much admired by Madam.”

THESE Letters were afterwards printed, and of course the Public were in Expectation that the Dialogue would presently follow; but the Multiplicity of Business in which Mr. Gurney was necessarily engaged, deprived him of an Opportunity of preparing it for the Press. After his Decease some *Fragments* of it came into the Hands of the Compiler, with whom they remained for about seventeen Years, without the least Intention of ever making them public; but being lately in company with one of Mr. Gurney's particular Friends, and hearing that Gentleman express his Concern that the said Dialogue never appeared; he told him he had some *Fragments* of it, written in Short-Hand by Mr. Gurney himself, which if he pleased, he would transcribe for him, if he thought the Perusal would afford him any Pleasure. This Proposal was accepted; the *Fragments* were transcribed and presented, the Consequence of which was, a Request that the Transcriber would put a finishing Hand to the Work. This Request was complied with, and it was then agreed, at some convenient Season to send it to the Press.

PREFACE.

P R E F A C E.

IT is the current Testimony of the Sacred Scriptures that all Men have sinned, Rom. iii. 9—18. Sin is the Transgression of the Law, 1 John iii. 4. He that offendeth in one Point is guilty of all, James ii. 10, 11. and the Wages of Sin is Death, Rom. vi. 23. The Law is the Ministration of Condemnation to every Transgressor, 2 Cor. iii. 9. Therefore by the Deeds of the Law, shall no Flesh be justified in the Sight of JEHOVAH, Rom. iii. 20.

BUT GOD hath, according to his Promise, raised unto Israel a *Saviour*, *Jesus*, Acts xiii. 23. who suffered, the Just for the Unjust, that he might bring us unto GOD, 1 Pet. iii. 18. Through this Man therefore, is preached unto us the Forgiveness of Sins, and by him, all that believe, are justified from all things from which they could not be justified by the Law of Moses, Acts xiii. 38, 39.

FAITH cometh by hearing, and hearing by the Word of GOD, Rom. x. 17. JEHOVAH hath therefore appointed a standing Ministry, to the end that Men might hear the Gospel,

b

believe

believe on the LORD JESUS CHRIST, and be saved: for, How shall they believe on him of whom they have not heard? and how shall they hear without a *Preacher*? Rom. x. 14.

GIFTS qualifying Men for the Work of the Ministry are, a Mind bent and disposed to a constant, diligent, and attentive *reading* and *study* of the HOLY SCRIPTURES, 2 Tim. iii. 15—17. The Understanding *opened* to *understand* them, Luke xxiv. 45. *Memory* to retain, or recollect the Truths studied and understood, Psalm cxlv. 7. 1 Cor. xv. 2. *Judgment*, rightly to divide the Word of Truth, 2 Tim ii. 15. *Utterance*, or an easy Delivery of Matter pre-conceived and methodically arranged, 1 Cor. i. 5. Eph. vi. 19. Psalm xlv. 1. and *Boldness* or Courage in delivering the same, Acts iv. 13, 29, 31.

THOSE *extraordinary* Gifts peculiar to the Apostolic Age, such as, working Miracles, discerning of Spirits, healing, divers kinds of Tongues, and the like; seem to be no Part of the Apostles *Ability* to *preach* the Gospel; but served rather to prove their *divine Mission*, and consequently the *Truth* of those Doctrines which were delivered by them. They went and preached every where, Mark xvi. 19, 20. God also bearing them Witness, both with Signs and Wonders, and divers Miracles, and Gifts of the Holy Spirit, Heb. ii. 3, 4.

JEHOVAH

P R E F A C E. vii

JEHOVAH is the Author and Donor of all ministerial Gifts. There are Diversities of Gifts, but the same Spirit; and there are Differences of Administrations, but the same Lord; and there are Diversities of Operations, but it is the same God which worketh all in all, 1 Cor. xii. 4—6.

MINISTERIAL Gifts, and regenerating Grace, though both by the *same Spirit*, and by the Administration of the same LORD, JESUS CHRIST, are Things *distinct in themselves*, and *separable in the Subject*. Distinct in themselves; because God gives ministerial Gifts to many whom he does not regenerate, and regenerates many to whom he gives not ministerial Gifts. Separable in the Subject; otherwise no Man could be a gracious Man, but he that hath ministerial Gifts; and no Man could have ministerial Gifts, but he that is *born* of the Spirit: both which are apparently false in common Experience.

JUDAS was chosen of CHRIST to be an Apostle; and he gave him a joint Commission with the rest of the Apostles to go and preach the Gospel, and Power to work Miracles, and cast out Devils. No difference was discerned between Judas and the rest of the Apostles in Parts, or Powers, or Pains, or Success in the Ministry: The Scripture makes no Difference between them

in these Respects, see Matt. x. 1—8. Matt. xi. 1. Mark iii. 14—20. Luke ix. 1, 2, 6, 10. Mark vi. 30. But Judas was not regenerated: He was a Thief, John xii. 6. the Son of Perdition, John xvii. 12. a Devil in Disguise, John vi. 70, 71. and a vile Traitor to his Lord and Master.

THOSE who preached CHRIST out of Envy and Strife, of contention, not sincerely, supposing to add Affliction to Paul's Bonds, Phil. i. 15, 16. must have had ministerial Gifts, else they could not have preached CHRIST; but their *End* in preaching CHRIST, argued the highest Degree of Malice and Wickedness.

MINISTERIAL Gifts are not to be acquired by all the Wisdom and Efforts of Men, whether regenerate or unregenerate. Not of *regenerate* Men. Paul declares himself to be an Apostle, not of Men, neither by Men, but by JESUS CHRIST, and GOD who raised him from the dead, Gal. i. 1. and that he was made a Minister of the Gospel, according to the Gift of the Grace of GOD given unto him, by the effectual working of his Power, Eph. iii. 7. And speaking of himself and his Brethren in the Ministry, he says, Not that we are sufficient to think any Thing as of ourselves, but our Sufficiency is of GOD, who hath also made us able Ministers of the New Testament, 2 Cor. iii. 5, 6. And again,

again, We have this Treasure in earthen Vessels, that the Excellency of the Power may be of God, and not of us, 2 Cor. iv. 7. Not of *unregenerate* Men: For the natural Man, the wise Philosopher, the Man of the highest Attainments in human Science and Literature, the Man of refined Reason and of the greatest natural Parts and Abilities, receiveth not the Things of the Spirit of God; the Truths of the Gospel indited by that Spirit; for they are Foolishness unto him, neither can he know them, because they are spiritually discerned, 1 Cor. ii. 14.

FOR Men therefore to pretend, by *human teaching*, to confer those ministerial Abilities either upon natural or regenerate Men, which are the Gift of God by JESUS CHRIST, can only be effected by the teaching of his Spirit, and are bestowed upon *good* and *bad* Men, according to his own sovereign Will; is not only vain and fruitless, but Presumption in the extreme.

THE Aboundings of Immorality, and the visible Decline of vital Godliness among those who call themselves Christians, are Reasons assigned by some, for lending an helping Hand in supporting and training up young Men for the Ministry; but let every pious Uzzah beware of thus unwarrantably putting forth his Hand to support the shaking Ark, lest he be smitten for his Error.

CHRISTIAN,

CHRISTIAN, your Lord hath taught you the most effectual, and the *only* Method, for obtaining a Supply of faithful, laborious, and disinterested Ministers of the Gospel: "Pray ye (not the Heads of public Seminaries or Academies, but) the LORD OF THE HARVEST, that HE (not they) would send forth Labourers into his Harvest," Matt. ix. 38. And let Gospel Churches beware of quenching the Spirit by despising prophecy, or the Gift of teaching, in any of their Members, 1 Thess. v. 19, 20. but, on the contrary, let them cherish those Gifts, and put such Brethren in Remembrance that they stir up the Gift of God which is in them, 2 Tim. i. 6. Invite and encourage them to a frequent Exercise of the same, for the Edification of their own particular Community, until God shall be pleased to open a Door for their Entrance into the *public Ministry*; and then separate them for the Work whereunto he hath called them, Acts xiii. 2. praying earnestly, that God would be with them, and use them as Instruments in his Hand, to open the blind Eyes, turn many from Darkness to Light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins, and Inheritance among them which are sanctified by Faith that is in CHRIST JESUS, Acts xxvi. 18.

As

As for those who make a TRADE of the Ministry, and whose *first* Motive for over-seeing Souls is so much a Year; who train up others to the same CRAFT whereby they themselves have gotten their Wealth, and with the *same Views*; JEHOVAH hath denounced a most awful Woe against them, Ezek. xxxiv. 1—10. nor should we bid such Deceivers God-speed, or receive them into our Houses, lest we be Partakers with them of the Punishment due to their EVIL DEEDS. Like Israel's Prophets of old, they are unfit for Watchmen, being blind, and so incapable of discovering an approaching Enemy. Dumb Dogs that cannot bark, therefore unable to give warning of Danger, how near soever it may be. Lazy, listless Dogs, sleeping, lying down, loving to slumber: Yea, they are greedy Dogs, which can never have enough; and they are Shepherds that cannot understand. They all look to their own Way, every one for his Gain from his Quarter. Come, say they, we will take Wine, and we will fill ourselves with strong Drink; and to-morrow shall be as this Day, and much more abundant, Isa. lvi. 10—12. These Men are Enemies of the Cross of CHRIST; whose End is Destruction, whose God is their BELLY, whose Glory is in their Shame, who mind *earthly* Things, Phil. iii. 18, 19.

DIRECT Opposites these, to the Apostles (their Brother Judas excepted) who made it
apparent

apparent to all the World that they sought no temporal benefit; but on the contrary, left their Families, their Professions, and all the Comforts of life, to wander about the Earth, and preach CHRIST *crucified*; expecting no Reward to themselves in this Life, but Beggary, Stripes, and even Death itself.

DIRECT Opposites these, to the faithful, disinterested Ministers of JESUS CHRIST, who *feed* the Flock of GOD which is among them, taking the Oversight thereof, not by Constraint, but willingly; not for *filthy Lucre*, but of a ready Mind, 1 Pet. v. 2. Having nothing in view but the Glory of God, the Honour of their MASTER, the Salvation of Sinners, and the Edification of the Churches to whom they minister.

A D I A-



A

D I A L O G U E.

WHEN Zion's KING (*a*) ascended up on high,
And conquering, captive led Captivity :
He, seated on his high majestic Throne,
Receiv'd, and sent the promis'd Spirit (*b*) down :
Imparting Gifts to Men, in different Measure, (*c*)
According to his FATHER's Will and Pleasure, (*d*)
To preach his Gospel, and confirm the same,
By Signs and Wonders, wrought in his great Name.

To him, and him alone, all Pow'r is given,
(Himself declares it) (*e*) both in Earth and Heaven ;
To send forth Preachers, bid his Cause revive,
Is his, and only his Prerogative.
Yet some presumptuous Men, in this our Land,
Pretend (at least) to lend an helping Hand :
Others there are, by Men first *Parsons* made,
Who teach poor *thoughtless Youth* their godly TRADE ;
That they, when taught how gracefully to speak,
To chop a little Latin, Hebrew, Greek ;
With Store of *learned Lumber* on their Shelves,
May drive, in time, that pious Trade themselves :

A

Live:

(*a*) Psalm ii. 6. (*b*) Acts ii. 33. (*c*) Eph. iv. 8—13. (*d*) H b.
ii. 4. (*e*) Matt. xxviii. 18—20.

Live quite genteel upon some Churches Stock,
So *fleece*, not *feed*, the unsuspecting Flock.

One of these Youths, with *learned Ignorance* fraught,
Proclaim'd the *best* the Doctors ever taught,
Return'd from School, where he the Laurels won,
(No matter what his Name, we'll call him Don;) (*f*)
Being to preach within a certain Town,
(To shew his Parts, no doubt, and get Renown)
Vast Multitudes were posting on their Way,
To hear this *Novice* make his *first* Essay;
Whose num'rous Tongues made such a buzz, and
humming,
As meets the Ear from Sound of distant drumming.

Advancing briskly, soon as I drew near,
They, by their conversation, I could hear,
Were much divided 'bout this young Divine :
Some said he would, and some he would not shine.
I think, says, one, he'd better stay'd, I own,
At Jericho, until his beard were grown.
Why so ? another presently replies ;
Although he's *young*, he may be *very wise*.
I fear (another added) he won't please :
Thus each, in turn, express'd his own Ideas.

Finding about this *Lad* so great ado,
I said within myself, I'll hear him too ;
Perhaps the rising Generation, may
Emerge from cloudy, into brighter Day.

Without discovering what was my intent,
I join'd the multitude, and onward went ;
Greatly diverted as I pass'd along,
With the strange Chit-Chat of th' expectant Throng.

Come

(*f*) Lord, or Master



Come to the Place where Saints assembling meet,
 Before the Pulpit soon I took my Seat ;
 When lo, our *Don*, with slow and solemn Pace,
 Advanc'd towards that high—not *holy* Place.
 Mounting the *Rostrum* with an easy Air,
 (The fittest Place be sure to utter Prayer)
 When *Chenaniab*, (*g*) Master of the Song,
 Had chanted long enough, and held his Tongue ;
 Young SPOIL-TEXT rose ; in *form* address'd the Lord ;
 And though he did not read it Word by Word,
 But clos'd his Eyes, as if he had been led
 By God's own *Spirit*, whilst he stood and pray'd :
 I really think, he'd penn'd before each Part,
 And got the whole, as School-Boys say, by Heart.

Praying that God his promise would fulfil,
 He join'd this doubtful Phrase, *if 't be thy Will* ;
 And utter'd *Contradictions* to his Shame,
 Which I, for Brevity, forbear to name :
 Except this one, which sure must be confess'd
 As great a Contradiction as the rest ;
 He begg'd Assistance from an Arm divine
 To *preach*, though all was *written* Line by Line.

When Prayer was over, standing in his Place,
 He, from his Pocket, drew his *Sermon-Case* ;
 Neat bound in black, and edg'd with shining Gold,
 Which, like the Ephesians *conjuring* Books of old,
 Did such confus'd, dark mysteries contain,
Diana's Priests 'twould puzzle to explain :
 And which, had *God's own Word* prevailed more,
Don would have burn'd, as they burn'd theirs before. (*b*)

A 2

Not

Not diffident, or in the least perplext,
 As it is usual first to name a *Text*,
 He read the following as his Ground to go on,
 "Now then we are Ambassadors," (i) and so on:
 And laboured hard to prove, (if that could be)
Himself included in the Pronoun *WE*;
 Whereas I saw, and pitied his Condition,
 He came with *Tutor's*, not with *CHRIST's* Commission.

Then, after making all this senseless Stir,
 To dub *himself* the *LORD's* Ambassador;
 Onward he read such heterogenious Stuff,
 That of his Sermon made me tir'd enough.
 Such horrid Grating in my Ears he sounded,
 As then my Understanding quite confounded.

Don having done, elaps'd the Time allow'd,
 We left the place: I mingled with the Croud,
 Determin'd ne'er to hear this Youth again,
 Till better taught, than he'd been taught by Men.

Musing within myself where this would end,
 And griev'd, I did my Time so idly spend;
 As on the Road, I pensive pass'd along,
 I heard a *female* Voice among the Throng,
 Sound louder than the rest.—I nearer drew,
 An Opening soon presented to my View,
 A Male and Female, walking Cheek-by-Jowl,
 (She a well meaning, he a pious Soul)
 Engag'd in deep Discourse: I slipp'd behind
 The Pair contending, with a curious mind;
 And heard the Dame accost her Husband thus,
 "O what a Teacher's here consign'd to us!"

I gave

I gave Attention as she chatter'd on,
 In praise of all she saw, and heard from *Don* :
 Her Husband smil'd ; but smiling shook his head,
 And whisper'd " Wife, take care you're not misled."

" Misled ! my Dear, said she, by Man so choice !
 What ! *he* mislead me !" here she rais'd her Voice
 And faster talk'd : He, as her *Clapper* ran,
 Once more broke Silence, and he thus began.

P I O U S.

Softly, my Dear ; I pray thee, why so warm
 Against your Spouse ? I really meant no harm
 In what I said. I say again, take care
 You're not misled, and drawn into a Snare ;
 For sure the Sermon of this *reading* Youth,
 Ran far and wide of simple Gospel Truth,
 And proves to me that Parsons made in Schools,
 Return from thence, but more accomplish'd Fools. I
 You know ———

F I N I C.

Excuse my interrupting you, my Dear ;
 But this is Language which I cannot bear.
 It gets the better of my Patience quite,
 To hear you utter Words so full of Spite.
 In my opinion, nothing can be worse,
 Than treating Ministers of JESUS thus ;
 But Prejudice ———

P I O U S.

Hold, hold ! dear Wife, don't let your Anger rise ;
 Compose yourself a little, I advise :
 And as of Reason you are not bereft.
 And have, I hope, a little Patience left ;

Attend

Attend to what I further have to say,
 And keep your Anger to some future Day.
 The Words I utter'd, thought by you unwise,
 Did not from Spite or Prejudice arise;
 I only us'd them, 'cause I thought them pat:
 And are you angry with me, Love, for that?

FINIC.

Husband, this Declaration's very idle;
 That Man, you know, that doth not curb and bridle
 His flippant Tongue; the Apostle tells you plain,
 Deceives his Heart, and his Religion's vain. (k)
 An evil Heart you know, my Dear, affords
 Not only evil Thoughts, but bitter Words:
 And if you own the Apostle's Doctrine true,
 Then, think what Judgment I must form of you.

PIOUS.

I thank you, Wife, for this your well-meant Hint;
 Because there seems some Shew of Reasoning in't;
 But, on this Ground, you must condemn, and do,
 Both JESUS CHRIST, and his Apostles too.
 The learned Pharisees you know, and Scribes,
 Were reckon'd *very pious* by the Tribes
 That heard them read, and preach, the Law of Moses;
 But JESUS their *true* character discloses:
 He calls them Vipers, Serpents, Fools, and blind,
 The Devil's Children, Hypocrites, (l) we find:
 Paul calls such false, (tho' *learned*) Teachers Dogs; (m)
 Jude, filthy Dreamers; (n) Peter, Swine or Hogs: (o)
 Then where's the evil, if *like* learned Tools,
 A venture to pronounce, accomplish'd Fools?

FINIC

(k) James i. 26. (l) Matt. xxiii. 13—33. John viii. 44. (m) Phil.
 iii. 2. (n) Jude ver. 8. (o) 2 Pet. ii. 22.

FINIC.

My Dear, I'm quite impatient to reply,
Your Argument's so full of Sophistry:
Do you pretend to have such Gifts as they,
Can you discern the Spirit's (*p*) Love, I pray?
Prove this, or else I still affirm you're wrong:
Prove this, and then your Wife will hold her Tongue.

PIOUS.

To *think*, much less to prove, I'm not so mad,
That I have the same Gifts the Apostles had;
Nor are they wanting here; for all might see,
Don's Doctrine and the Scriptures disagree. (*q*)
Forfaking then the Scripture's perfect Rule,
At best, he's but a letter-learned Fool;
Boasts in a Gift of Falshood (*r*) —what more plain?
And so like Clouds and Wind that bring no Rain.

FINIC.

Women are so perverse, their Husbands say,
That right or wrong, they will have their own Way:
And now you've prov'd that Saying, if 'twere true,
Applies as well to Women's Husbands too.
Nevertheless, as on we homeward walk,
Indulge me with a little further talk:
For, though you're prejudic'd against the Man,
And call him ugly names—perhaps you can
Remember some few Things in his Oration,
Which yet, I hope, hath met your Approbation.

PIOUS.

To speak my Mind, I think (now do not grumble)
Never was Text so marr'd, nor such a jumble

Of

(*p*) 1 Cor. xii. 10. (*q*) 1 Pet. iv. 11. (*r*) Prov. xxv. 14. *Margin.*

Of incoherent and romantic Stuff,
Deliver'd to a People—sure enough,
From the Beginning, down to the Conclusion,
The whole was Mystery, Chaos, and Confusion.

FINIC.

Well, Husband, this is really quite provoking;
You're not in earnest sure, you must be joking;
Or else this knack at cavilling you display,
Merely to hear what your weak Wife will say.
However, Husband, I'm not such a Fool
As you may think—and as your Ridicule
Hath stirr'd me up; as I'm a living Woman
I'll also speak my Mind, and care for no Man.

PIOUS.

Go on, my Dear, you have my free Consent
To speak your Mind, and give your Passion vent.

FINIC.

Passion! pray Husband, what do you mean by that?
I'd have you know, and tell you plain and flat,
No such emotion in my Soul I feel;
I'm only prompted by a *godly Zeal*,
To vindicate what I esteem the Truth,
As 'twas deliver'd by this *learned Youth*.

PIOUS.

Well, call it *Zeal* then, if you're so inclin'd;
Only go on, and freely speak your mind.

FINIC.

"Never was Text so *marr'd*," I think you said;
This I impute to the Weakness of your Head:

And,

And, should you clamour till your Lungs were hoarse,
 I say, it was a heavenly, sweet Discourse.
 He shew'd, you know, soon after he began,
 How GOD is *reconcilable* to Man :
 How he delights to see us all do well,
 And fain would save us—if we will—from Hell ;
 How (that we might not miss of Joys above)
 God, of his boundless, universal Love,
 Sends his Ambassadors, to let us know
 The way to gain his Favour here below ;
 Become his Children, and enjoy his Spirit ;
 And so, at last, eternal Life inherit.
 O with what Fervor (not as many preach)
 Did he the unconverted then beseech
 To sin no more ; but quit that dangerous Road,
 And *instantly* be reconcil'd to God ;
 Shew'd how the Day of Grace they might abuse,
 And perish, like the unbelieving Jews !
 This, this is preaching ! God would have us all
 Be wise betimes, and hearken to his Call ;
 Surely this Star must shine above the rest,
 When he arrives amongst the happy blest.

P I O U S.

My dear, I think there's one Thing you've forgot,
 Or purposely omitted it, if not,
 No matter which to me, that rests with you :
 Your Favorite, you know, made great ado
 To prove (if that could be), sure this can't please us,
He came to us, Ambassador from JESUS.
 I saw his *Craft* in this, as well as Pride ;
 For, if his Mission cannot be deny'd,
 His Auditors are bound to pay Attention,
 To lies of Tutors, and his own invention :

B

For

For they, like antient Prophets, (s) oft proclaim
And publish Lies, in our great Master's Name;
And ———

FINIC.

And what?—why will you thus indulge your
Tongue

In uttering Slander?—this is very wrong.
'Tis at your Peril (though you think you're wise)
If you the Servants of your Lord despise.
Who such despise, their Master doth acquaint him,
Despises *Him*, and so the GOD that sent him. (t)
Confess your Sin, and Pardon ask of Heaven;
And may such Thoughts and Words be all forgiven.

PIOUS.

I see, my dear, you're waxing warm again;
And will do so, whilst you mistake such Men
For Ministers of CHRIST, and plead their Cause;
A slighting Word, I see, like Viper gnaws,
Corrodes, and frets your very inmost Soul;
You cannot, will not bear the least Controul.

FINIC.

Husband, I am a little warm I know,
But your provoking Language makes me so:
For who can hear such godly Men revil'd,
And keep their Patience, or at all be mild?
That Preachers of the Gospel do sustain
That honorable Title's very plain.
"We (Preachers) are Ambassadors," says Paul; (u)
If this is true of some, why not of all?
The Title does belong to some, you see,
And who can have a better Claim than he?

PIOUS.

(s) Jer. xiv. 14. (t) Luke x. 16. (u) 2 Cor. v. 20.

PIOUS.

Let those who think he's sent by CHRIST, receive
him:
He says he is, but I do not believe him.
He that bears Witness of himself, you know,
His Witness is not true, (x) CHRIST tells us so;
Therefore I can't believe him. here I fix it,
Because I only have his *ipse dixit*.

FINIC.

If by this Shew of Reasoning you would wound me,
Or meant by *Scraps of Latin* to confound me,
I do assure you, Husband, you have miss'd on't;
He's one of CHRIST's Ambassadors, I do insist on't.

PIOUS.

If you insist he came with CHRIST's Embassage,
Then I insist, he lost it on his Passage;
And forg'd another whilst upon the Road,
That so we might esteem him sent of God.
For I affirm, his Words (I don't bely him)
Were not the Words of JESUS speaking by him. (y)

FINIC.

Husband, if speaking thus, you don't blaspheme,
I'm sure your words are *rancorous* in th' extreme.
Indulging such a Spirit, who could wonder,
If God should cut the Thread of Life asunder,
And call you quickly to his awful Bar,
To answer for such horrid Speeches there?
Were this the case, I ask—and pray reflect,
What kind of Treatment could you there expect?

B 2

PIOUS.

(x) John v. 31. (y) 2 Cor. xiii. 3.

PIOUS.

To be condemn'd at once, if GOD, 'tis true,
Were not more wise, and merciful than you.
But lay aside your fiery Zeal, my dear,
And let me ask you one plain Question here :
Paul, you'll allow, was by the Spirit led,
As sent by CHRIST, the Churches living Head :
DON must be led by the *same* Spirit too,
If he is CHRIST's *Ambassador*, you know.
Now then I ask—the Truth by *Paul* esteeming,
How came your IDOL to mistake his Meaning ?

FINIC.

Why there now—see, you can't even ask a Question,
Unless you tack a *Sarcasm*, or a *Jest* on !
My *Idol*, truly ! Husband, I deny it,
And who asserts it, gains no Credit by it.
I can't, in Love it seems, esteem him highly
For his Works sake, (z) as Paul, I think, says nightly ;
But presently I must be told by you,
He's both my *Favorite* and my IDOL too.
That he's my *Favorite*, I freely own ;
But as for IDOLS, Husband, I have *none*.

PIOUS.

I see I cannot speak a single Word,
How true soever, but it doth afford
Such Store of Fuel for your inbred Fire,
As makes it burn more fierce, and flame the higher.
But pray be cool—that Word don't bear so hard on ;
If not us'd *fitly*, Love, I beg your Pardon.

FINIC,

FINIC.

Be not sarcastic then—behave genteely ;
Ask but sincerely, and you have it freely.

PIOUS.

Well then, my Dear, though from the Point you've
stray'd,
I hope you'll now advert to what I said,
And speak with Temp'rance in your Favorite's Cause.
You will remember then, my Question was,
(Not in what Heathen Fields he had been gleaning ?
But,) how he came to mistake th' Apostle's Meaning.

FINIC.

Can you suppose a Youth of his discerning,
So fam'd for Wisdom, Piety, and Learning :
Who knows the *Greek* (in which *Paul* wrote) so well,
Can't, after all, th' Apostle's *Meaning* tell ?

PIOUS.

My Wife, if I mistake not, here affects
The Craft and Cunning of most other Sects ;
Who, when they're pos'd by Question from a Brother,
Get rid of *that*, by asking him another.
Answer *my* Question, if you can, my dear,
'Tis not your turn to ask a Question here.

FINIC.

Answer *your* Question ! no, indeed, not I,
'Tis not worth answ'ring ; so I will not try.
You know the Proverb, uttered oft by Man, Sir,
Fools may ask Questions, which the *Wise* can't answer.

PIOUS.

PIOUS.

I understand you, though not bred at School;
You're a *wise* Woman, I, it seems, a *Fool*:
Well, be it so; I'm not offended, Polly,
Bear with me then a little in my Folly,
And I will shew, although your Faith it jostle,
He quite misunderstood the great Apostle.

FINIC.

Bear with you! who can bear with such a Man?
You're quite unbearable! I know you can
Turn any Scripture just which way you please,
And wrest the Sense of every Text with ease.

PIOUS.

Don't put yourself in such a Passion, Love,
I'm sure this Wisdom comes not from above:
You're full of Indignation now, I see,
And all this Wrath is level'd too at me.
Say, are you prompted now by *godly* Zeal?
Let Conscience speak—to Conscience I appeal:
Nor can I hesitate a single Minute,
To say, if *Zeal*, there's nothing *godly* in it.

FINIC.

I own, I feel myself a little warm,
And that distemper'd Zeal may raise a Storm:
If therefore, I've discover'd too much heat,
In carrying on with you this sharp Debate,
I must desire, and hope you'll not refuse,
My undue Warmth of Temper to excuse.
Concluding by your gentle Nod, 'tis done,
I'm all attention—do, my dear, go on.

PIOUS.

P I O U S

You said, "He shew'd, soon after he began,
How God is *reconcilable* to Man."
To talk at this rate, sure was very idle;
That Word's not in the *Text*, nor in the *Bible*.
How dext'rous he, who could then, in a Minute,
Shew that *from Scripture* which was *never in it*.
God reconcilable to Man's a Whim,
Found only with such Novices as him;
Nor does the Apostle say (for that were odd)
God's reconcil'd to Man—but Man to God;
And in the Verse before the Text doth shew,
That GOD in CHRIST's the *Reconciler* too.
Now do you, can you, really think, my dear,
Don understood the Apostle's *meaning* here?

F I N I C.

Though the word *reconcilable* is not
Found in the Text, or in the Bible, Sot; (a)
What matters that? in his and my Account,
There certainly are others tantamount.
If so you might have spar'd your shrewd remark
On his Dexterity—and shew'd some Spark
Of Candour—if indeed your captious Breast,
Could harbour such an amiable Guest.

P I O U S.

'Twas well you said, "*If so*," for 'tis not true,
Nor can this Youth, nor his Admirer, shew
One Sentence tantamount to that vague Word,
In all the Scriptures—No, the *Spirit's Sword* (b)
Held up, although but in a *feeble* Hand,
Puts Balaam's Ass, and Balaam to a stand.

F I N I C.

(a) Stupid Fellow, (b) Eph. vi. 17.

FINIC.

Fertile invention yours ! I needs must say :
 Then you're the *Adversary* in the Way ;
 Your Wife's the *Afs*—poor Creature, woe betide her !
 And this dear Man is *Balaam*, or the Rider.

P I O U S.

Well said, my dear, I think you'll make, anon,
 A more expert *Expositor* than *Don*.
 You seem to understand my Meaning better
 Than he the Meaning of the Apostle's Letter ;
 But pray remember, do, my dearest Jewel,
 That of all Riders, *Priests* are the most cruel.
 If a Priest's *Afs* but start aside, forsooth,
 And crush his Foot against the Wall of *Truth* ;
 His anger burns ; proud *Balaam* foams with Rage,
 And nothing now his Malice can assuage.
 " I would a *Sword* (he cries) were in my Hand ;"
 (The *Civil Sword* he means) " I'd rid the Land
 Of such a restive Beast, and quickly still thee,
 For now—yes *now*, I instantly would kill thee."
 But as the *MAGISTRATES*, or good or bad Men,
 Keep *this* in safety from the Hands of *Mad-Men* ;
 He takes his Staff of Excommunication,
 And bangs him, for his restive Soul's Salvation,
 To *Satan*—there to learn, when scratch'd and tore,
 Not to blaspheme his *Reverend Rider* more :
 Whilst the poor Creature, fill'd with Terror, brays,
 Opens his silly Mouth, and trembling says,
 " Ah ! am not I thine *Afs* ?" and shakes his Ears,
 " On which thou'st ridden many, many Years :
 And was I wont, 'till now, in that long season,
 To wince at Spur, or start aside to Reason ?"

FINIC.

FINIC.

Mounting the Ass of your *Imagination*,
 You gallop on, without Consideration.
 Your Beast appears indeed, to be a wild one,
 Not half so safe to ride, as Balaam's mild one.
 She's carried you, it seems, (her sitting firm on)
 Quite out of sight of this dear young man's sermon.

PIOUS.

Not so, my dear. I'll just now touch the Rein,
 And bring her to the Starting-Post again.
 This ignorant Son of Craftsmen's spurious Brood,
 'Mongst other things, I think you told me, shew'd,
 How GOD delights to see us all do well,
 And fain would save us—if *we* will—from Hell.
 The Upright in their Way, (c) are GOD's Delight:
 So far for *once*, your Fav'rite then is right;
 But where's the upright Man, I wish to know,
 Till *Energy divine*, hath *made* him so?
 All we like Sheep, I read, are gone astray;
 We every one have turn'd to his own Way: (d)
 And Paul declares (which Don should then have done),
 By Nature none are righteous—no not one. (e)
 Not Man with GOD; but GOD with Man begins:
 'Tis *He* that quickens them, (f) when dead in Sins;
 And this regeneration from above,
 Is both th' *Effect*, and *Proof* of sov'reign Love. (g)
 How strange to hear then, Don, or others tell,
 GOD fain would save us, if *we* will, from Hell!
 These Sons of Ignorance, in speaking thus,
 Form to themselves a GOD, like one of *Us*:
 A GOD, desirous precious Souls to save;
 Yet can't, it seems, unless *we* give him leave.

C

Just

(c) Prov. xi. 20. (d) Isa. liii. 6. (e) Rom. iii. 10. (f) Eph.
 ii. 1. (g) Eph. ii. 4, 5.

Just like Darius, who was Daniel's Friend, *(h)*
 But wanted Power to effect his End.
 May such vain Thoughts of GOD, be all suppress'd,
 In mine, and in my Wife's well-meaning Breast.
 He is th' ALMIGHTY, Sov'REIGN, GOD supreme;
 And therefore, nothing is too hard for him.
 Salvation, see, depends (now where's Don's Skill?)
 Not on Man's *own*, but on JEHOVAH's *(i)* Will.
 "Of his own Will begat he us," *(k)* saith James:
 GOD fain would save us, if *we* will, Don dreams.
 Talking in *sleep*, no wonder he mistakes;
 Expects but *Nonsense*, till the Youth awakes.

FINIC.

What! you're a *Calvinist* then, I suppose:
 'Tis that old Grey-beard leads you by the Nose;
 His Sentiments are your's, I plainly see;
 But *James Arminius* is the Man for me:
 And him, whom you call *Don*, I prize, dear Creature,
 Because he's like him—yes in every Feature.

PIOUS.

My dear, pray lay aside all *Party Names*;
 'Tis these have set the Christian World in Flames,
 Have been the Source of very dreadful Evil:
 The grand Device and Engine of the Devil,
 To wean the Love of Brethren, each from other; *(l)*
 And make one Christian persecute another.
 I glory only in that Name, CHRIST's Flock
 Were called first, I read, in Antioch: *(m)*
 And pray to feel my Soul inflam'd with Love,
 To every one, begotten from above.

FINIC.

(h) Dan. vi. 14. *(i)* John i. 13. *(k)* James i. 18. *(l)* 1 Cor.
 iii. 3-5. 21. *(m)* Acts xi. 26.

FINIC.

Since then you glory in the *Christian* Name,
Be not censorious—here you are to blame.
You're too severe upon this dear young Man,
And criticise on every thing you can.

PROUS.

Could you but see your Darling, how vain-glorious,
You would not say that I have been censorious.
Trying his Doctrine, as might be expected,
I have, you see, some gross Mistakes detected.
And now (for so I feel myself inclin'd)
I'll point out others, that remain behind.
And here, a Group present themselves at once;
Which plainly prove to me, the Lad's a Dunce;
Unlearn'd in Scripture—Novice at his *Trade*;
Or else, I think, he never would have said,
“And that we might not miss of Joys above,
God, of his boundless universal Love,
Sends his Ambassadors, to let us know
The Way to gain his Favour here below;
Become his Children, and enjoy his Spirit,
And so, at last, eternal life inherit.”
To say, God's Love is universal, boundless,
As it respects its Objects, must be groundless.
'Tis plain he pass'd the *fallen Angels* by:
Peter and Jude say that, (n) and therefore I.
Sure the *old World*, (o) destroy'd by dreadful Flood,
Could not be Objects of the Love of God:
Nor yet the *Sodomites*, who all were driv'n
To Hell, by Fire and Brimstone, (p) rain'd from Heav'n:

C 2

Had

(n) 2 Pet. ii. 4. Jude ver. 6. (o) Gen. vii. 11—24. (p) Gen. xix. 23—25.

Had they been so, then He, both great and small
 Would have *renew'd*, and so have sav'd them all.
 Again, to say, "God sends to let us know
 The Way, to gain his Favour here below ;"
 Is not supported by one Scripture Passage :
 Th' Apostles came with quite a *different* Message.
 "God hath committed" (is Paul's declaration)
 "To us, the Word of Reconciliation :
 To wit, that HE, in CHRIST his only Son,
 Hath reconcil'd the World t' himself."—'Tis done.
 "Their Trespases, to *them*, are not imputed." (p)
 See how completely Paul hath Don confuted.
 Besides, JEHOVAH'S Gift (q) of that dear Saviour
 Who bore our Sins, sprang from his own free Favour.
 What can be done by Man then, less or more,
 To *gain* that Favour which *he had before* ?
 Nor were the Apostles sent, to tell Mankind
 How, if they found themselves but so inclin'd,
 They might become God's Children—no, my dear,
 Your Fav'rite is again mistaken here.
 What they declare is (tho' deny'd by some),
 Not how men *may*, but how they *do* become
 His Children, and enjoy his Holy Spirit.
 'Tis of free Grace, (r) and not by Works, or Merit.
 Predestinated to this high Relation, (s)
 They're born of God, (t) in Time, by Regeneration ;
 Who, 'cause they're Sons, his Spirit doth impart,
 To *witness* this Relation to each Heart :
 And by which Spirit, from Paul's Words we gather,
 They are enabled to cry, Abba, Father. (u)
 Now all, thus born of God, Paul there declares
 As they are *Children*, so of God are *Heirs*. (x)

Yea,

(p) 2 Cor. v. 19. (q) John iii. 16. 1 John iv. 9, 10. (r) Eph.
 ii. 8—10. (s) Eph. i. 5, 6. (t) Rom. viii. 29, 30. John i. 13.
 (u) Gal. iv. 6. (x) Jer. 7.

Yea more—they are (he plainly sets before Thee)
Joint Heirs with JESUS CHRIST, (y) of GOD and
Glory.

And their *believing* proves, I tell thee, Wife,
They were *ordained* to eternal Life. (z)
Now, if a Man's ordain'd of GOD to this,
It is not possible that he can miss
Of Joys above.—We'll say then, who dare blame us?
Don here, hath prov'd himself, an *Ignoramus*.

FINIC.

I said before, I knew you could, with ease,
Turn any Scripture just which Way you please.
You've prov'd it now, as plain as plain can be,
And vilified both this dear Youth and me;
But, tho' your long Harrangue is meant to shiver us,
From such Expositors, "Good Lord deliver us."

PIOUS.

Say, from Expositors like Don, and then
I'll join your pray'r, and add a loud *Amen*.

FINIC.

No no, dear Creature! that I'll never do:
I'll say, from such Expositors as *you*.

PIOUS.

Wife, notwithstanding this your angry fit,
I have not done with *Ignoramus* yet.
Let me remind you of another Blunder:
When, after roaring like a Son of Thunder,
In softer Tone, you say, "He did beseech
Poor thoughtless, unconverted Sinners, each To

(y) Rom. viii. 15—17. (z) Acts xiii. 48.

To sin no more ; but quit that dangerous road,
 And instantly be reconcil'd to God."
 Grounded, no doubt, (as we may well suppose)
 In *his* opinion, on the *Text* he chose ;
 But do, my dear, pray grant me one request ;
 Read then, *to whom* th' Epistle is addrest.
 Not to the Unconverted, while they nod ;
 But, " to the *Saints*, unto *the Church of God*. (a)
 And if to *Saints*, as *such*, Paul could not mean
 To bid them quit the dangerous Road of Sin,
 Which Don, from *Paper*, press'd so very fore ;
 For this, as *Saints*, they must have done before.
 Now, Wife, what think you of this Youth's Dis-
 cerning ?
 Is *this* a Proof of that superior Learning
 You so much boasted he possess'd, my dear,
 To blunder on, and take no notice here,
 To *whom* the Apostle supercribes his Letter ?
 Illiterate *Postmen* know their Business better
 Than this *learn'd* Blockhead—they can well dis-
 tinguish
 Each Supercription, though they've learn'd but *English* ;
 And carry Letters, as it is expected,
 To those, to whom they are by Friends directed.

FINIC.

You're running on, my dear, at a strange rate,
 Against the Man I love ; the Man you hate.
 You've call'd him *Liar*, *Blockhead*, *learned Tool*,
 An *Ignoramus*, an accomplish'd *Fool*.
 I should not wonder—no indeed, not I,
 To hear you call him *Devil*, by and by.

PIOUS.

P I O U S.

Perhaps you'd think me very much to blame,
 To call your *Favorite* by that ugly Name ;
 But yet, with Paul, I'll venture to say this ;
 False Teachers are all *Ministers* of his,
 And as great Adepts too at *Transformation*,
 If we believe th' Apostle's Declaration. (*b*)
 But how transform'd soever Don may be ;
 He, *outwardly*, is quite as *black* you see.

F I N I C.

Husband, some wrangling Dæmon must attend you,
 Or why the *Colour* of his Cloaths offend you ?
 His decent, ministerial, black Apparel,
 Is now become the Subject of your Quarrel.
 Your mind is so disorder'd, you're so vex'd, |
 I think you'll quarrel 'bout his *Buckles* next.

P I O U S.

In answer, Wife, to this your rude Attack ;
 I say, that CHRIST'S Ambassadors wore nothing *black*
 As an *Insigne* (*c*) of their high Commission.
 Sometimes, indeed, they were in *black Condition* ;
 As Paul, at Lystra, where (the more's the Pity)
 They ston'd, then drag'd him through their *dirty City*. (*d*)
 The Apostles never us'd such *vain* adorning ;
 Nor brought *glad Tidings* (*e*) in a Suit of MOURNING.
 The Reason why some modern Preachers do it,
 Is plain to me—Love, give me leave to shew it.
 They, like the pious Scribes and Pharisees, (*f*)
 And, like their Brother, nam'd *Diotrephes*, (*g*)

Love

(*b*) 2 Cor. xi. 13—15. (*c*) A Mark, or Token. (*d*) Acts
 xiv. 19. (*e*) Luke viii. 1. (*f*) Matt. xxiii. 5. Mark xii. 38.
 (*g*) 3 John ver. 9.

Love the Pre-eminence to have—so try
 By Gowns, black Coats, and Bands, to attract the
 Eye
 Of vulgar ignorant People, who're so idle
 As to neglect the reading of their Bible :
 Therefore, a senseless Veneration pay
 To sacerdotal Garments—thinking they
 Who wear them, must, and ought to be rever'd
 As *Men of God*, yea, more, as *Gods* be fear'd.
 Each, taking this unfair Advantage then,
 Of these poor blind, deluded, ignorant Men ;
 Puts on his black Habiliment with Care,
 And adds a *Bib* (*b*) to make the Vulgar stare : (*i*)

Then

(*b*) A Cambrick, Lawn, or Muslin Band.

(*i*) Other Reasons are indeed pretended by the Wearer, as, (1.) It is a decent Appendage to his black Habiliment.—This Epithet *decent* will equally apply to the gorgeous Robe of an Archbishop, or to the Surplice worn by a Parish Priest. They are both *decent*, very decent : and yet *these* are an Abomination in the Sight of a rigid, sour, *Bib-wearing* Nonconformist ; who beholds them with Indignation, as Part of the Trumpery of the Church of Rome, with which Trumpery *his Bib*, it seems, has not the least Affinity ——— who can forbear laughing ?

The Plea of *Decency* failing, it is, (2.) a Badge or Sign of Learning. If by *Learning*, human Literature is intended ; we may say of it, as worn by many (whose *Spiritual Gifts* are indisputable) It is a SIGN *without* the Thing signified ; they being shamefully ignorant of their *Mother Tongue*, and as little acquainted with the Rudiments of Grammar, as their humble Servant ; for which Reason, perhaps, they may find it convenient to hang out *the Sign of a Fox*, to prevent Suspicion that in *this* Respect they are but ——— somewhat else. ——— No wonder the Jewish High-Priest, with the Elders, so easily perceived Peter and John to be unlearned and ignorant Men, when they appeared before their Council at Jerusalem without this *Rag of Decency*, if it really is (as it is pretended) a *Badge or Sign of human Literature* ; but, for the Reason before mentioned, we see it is no certain Sign to an Auditory, of any such Thing. And whoever supposes this *decent Bauble* to be an outward and visible Sign, that the Wearer (like the unlearned and ignorant Peter and John) hath *been with Jesus*, and *learned of him*, need but advert to the *preaching* of some, and the *Practice* of others, whose reverend Chins are thus *decently* adorned, to be effectually convinced of their Mistake.

Then, swell'd with Pride, from Size of tiny Frog,
 To Size of lazy, dumb, or snarling Dog;
 Speaks by his *dress*, and carries thus the Farce on,
 "I'm one of CHRIST's *Ambassadors*, a reverend PARSON.
 To me, I say to *me*, such Power is given,
 That what I bind on Earth, is bound in Heaven ; (k)
 If I remit your Sins, they are remitted ; (l)
 If I retain them, you can't be acquitted
 At God's tremendous Bar : (m) Consider well,
 'Tis *mine* to save, or send your Soul to Hell."
 And yet 'tis *Truth*, so cannot be deny'd ;
 These SCARE-CROWS, thus brim full of Self and Pride,
 Depend (for these *Terrifics* must be *fed*)
 On those they thus abuse, for *daily Bread*.
 Are all maintain'd (which sounds a little queerish),
 Black-coats by *Friends* and Gownsmen by the *Parish*.

FINIC.

Well Mr. *Pickthank* this is vastly pretty ;
 Here you affect to be both wise and witty ;
 But if to think so, you're at all inclin'd,
 Your Mary, Love, is of another Mind.

D

Decent

(k) Matt. xvi. 19. and xviii. 18. (l) John xx. 23.

(m) There were Mimickers of the Apostles in their own Time ; who without the same Authority or Ability, took upon them to cast out evil Spirits, saying, " We adjure you by JESUS whom Paul preacheth : " But the Devil made short work with these *Vagabonds* : He confounded them by a Question, and then chastised them for their Insolence. " Jesus (says he) I know, and Paul I know ; but who are YE ? And the Man, in whom the evil Spirit was, leaped upon them, and overcame them : so that they fled out of that House naked and wounded." Acts xix. 13—16. —Let us take the Hint, and interrogate every such presumptuous, *Sin-forgiving*, *Soul-damning* modern *Son of Sceva*. Art thou *an Apostle* ? —No : —By what Authority then dost thou these Things ? And who gave thee this Authority ? —MUM —What Sign shewest thou then, that we may believe thee ? —MUM —They are confounded ! It were well if they were *ashamed* also. But why do we look for *Impossibilities* ?

Decent black Garments are no where forbid;
 Don't tell me then what the Apostles did
 Or did not wear:—Suppose 'twere *blue*, or *brown*,
 Or any Colour sold in Country Town
 Through which they pass'd—perhaps it might be so,
 As *they* were all *Itinerants*, you know;
 But how can any Man of common Sense,
 Argue against *black* Gowns, or Coats, from thence?
 Scripture affirms, and this I therefore grant,
 Paul suffer'd Nakedness, and sometimes Want; (*n*)
 But though, perhaps, he wore a ragged Coat,
 And Shoes, or Sandals, barely worth a Groat;
 Do you expect these GENTLEMEN to go
 In ragged Clothes, and suffer Hunger too?
 If they must copy Paul, or Jude, or James,
 In wearing *colour'd* Garments; then it seems
 'Twere sometimes right to wear (which strange to
 tell is)

Old ragged Clothes, and preach with empty Bellies.
 But, Love, though you this Doctrine should advance,
 In England, Scotland, Ireland, Spain, or France,
 Each Year, from January to December,
 I tell you now, and beg you to remember,
 They never will do that—nor is it meet,
 'Till they've no *black* to wear nor bread to eat.
 And though some graceless Men pervert the Use
 Of sacerdotal Garments, this abuse
 Cannot be charg'd on pious, godly Men,
 With any Shew of Truth;—be moderate then,
 And make a diff'rence, which you should do, rather
 Than *lump*, and so condemn them altogether.

PIOUS.

Love, were your mind but more compos'd and steady;
 You must remember, this I've done already.

I said,

I said, "The Reason why *some* Preachers do it
Is clear to me"—and then begg'd leave to shew it.
Now *some*, you know, dear good *mistaken* Soul,
Most clearly means a *Part*, and not the whole.
I always thought, and must in Candour say,
With *pious* Men 'tis CUSTOM leads the Way:
They don't wear *black*, that People may *adore them*,
But, 'cause the FATHERS wore black Clothes before
them.
Such Ministers, however would do well,
Against that *Tyrant* CUSTOM to rebel:
Oppose *Deceivers*, (o) in this crafty Frolic,
And *dress*, as well as preach, more *Apostolic*.

FINIC.

'Tis but a little while ago, you said,
I from the Point in hand, at that Time *fray'd* :
That I did so, I readily allow ;
But who has wander'd from their Subject now ?

PIOUS.

Your Husband, Love, I own, but 'twas your Clatter
That drew me off, to this extraneous Matter.

FINIC.

You're a true Son of Adam, I perceive,
You lay the Blame on *me*, as he on Eve ;
Whereas, the Fault's entirely your own ;
'Twas you that could not let his Clothes alone.
Had you proceeded, as you ought, without it ;
I'm sure I had not said a Word about it.

PIOUS.

(o) Zech. xiii. 4. Matt. vii. 15.

Pious.

No matter who's to blame, or you or I;
 We'll say no more of that, but pass it by:
 Because I wish just now to say a Word
 To that Expression, sure the most absurd
 That Man could use, if we its import trace;
 I mean, abusing, Love, the Day of Grace:
 Speaking on which—now mind me if you please,
 He seem'd to have, I think, these wild Ideas;
 That every Man in Lands of Gospel Light,
 Hath each a Day of Grace, wherein he might
 Work out his own Salvation, if dispos'd,
 And God is waiting 'till that Day is clos'd;
 Which, being past, and unimprov'd, that Man
 Is given up of GOD; he never can
 Be sav'd, although he after live for Years,
 And seeks that Blessing carefully with Tears.

FINIC.

There never, sure, was such a cavilling Creature
 Found upon Earth, as you—nor such a *Rater*.
 Does not Paul, writing to the Hebrews, say,
 “Again GOD *limiteth* a certain Day?” (*p*)
 And then exhorts to hearken to his Voice,
 And make of CHRIST, and Heav'n the happy Choice
 Before that Day is past;—submissive bow,
 And own, for once, that you're mistaken now:
 Nor call those *wild Ideas*, pray be exhorted,
 Which are by this plain Scripture well supported.

Pious.

The Day intended, when Paul thus address'd
 The Hebrews, is a certain Day of *Rest*; (*q*)

Of

(*p*) Heb. iv. 7. (*q*) ver. 1, 5, 8.

Of Rest from Burdens, then become habitual ;
 I mean, the Burdens of the Jewish Ritual :
 Compar'd with which, CHRIST says, whose Words are
 right,

His Yoke is easy, and his Burden's light. (r)
 The Israelites, 'tis plain, my dear, were led
 To Canaan's Land, by Joshua (s) their Head :
 Where they, as GOD had promis'd, did possess
 Rest from their Troubles, in the Wilderness ;
 But not *that* Rest, which he in David spake of,
 And which Believers, every where, partake of.
 Were that the Case, then GOD, as Paul doth say,
 Had not *there* spoken of *another* (t) Day.
 When CHRIST, that glorious Sun of Righteousness, (u)
 Arose, the Gentile Lands (x) with Light to bless,
 Which long had sat in Darkness ; then began
 This certain Day of GOD's free Grace to Man :
 The Day which Prophets (y) spake of, long before ;
 And which will last, till time shall be no more.
Salvation's Day is now, (z) in every Clime
 Where CHRIST is preach'd ; and this th' accepted
 Time :

Therefore, the Day of Grace can ne'er be past
 With any, whilst the Day of Life shall last.
 To him that asks, (a) free Pardon shall be given ;
 That praying Soul's a Favourite of Heaven ; (b)
 And he that seeks, (c) however vile, shall find
 That GOD is faithful, merciful, and kind.
 So he that knocks, though *late*, (d) his Lord doth shew
 him,

The Door of Mercy shall be open'd to him.

Looking,

(r) Matt. xi. 28—30. (s) Deut. iii. 22—29. Heb. iv. 8. called
Jesus. (t) Heb. iv. 8. (u) Mal. iv. 2. (x) Matt. iv. 12—16.
 Luke ii. 32. (y) Isa. xlii. 6. Zech. iii. 8—10. (z) 2 Cor. vi. 2.
 (a) Matt. vii. 7, 8. (b) Acts ix. 11, 15. (c) Isa. lv. 6, 7. Matt.
 xii. 31. Mark iii. 28. 1 Cor. vi. 9—11. (d) Luke xi. 5—13.

Looking, by Faith, to CHRIST's *atoning* Blood ; (e)
And, making *Him* his only Way (f) to GOD :
He finds Acceptance, (g) is with Pardon blest ;
And so, *believing*, enters into Rest. (h)

FINIC.

I can't one Scripture mention, Mercy on me !
But you pervert the Sense, and wrest it from me.
However, Husband, take this by the way,
I'm not oblig'd to *credit* all you say :
For tho', I own, your Answer's very shrewd ;
Yet give me leave to say, I must conclude
A Man so studious, with such Tutors too,
Must needs know Scripture, better far than you :
And therefore I affirm, in Terms most strong,
That *his* Ideas were right, and *yours* are wrong.

PIOUS.

Don't be so positive, but search the Word, (i)
With earnest Supplication to the LORD,
That he would give you Light, and fix your Faith,
On what his Spirit (k) in the Scriptures saith ;
You'll not be easily deceived then,
By Sleight, and cunning Craftiness of Men : (l)
Even though that Craft and Cunning's found to be
With Don, your Favourite—or, suppose with me.

FINIC.

In you, that Scripture's verify'd, confess ;
"The Wife is ta'en in his own Craftiness." (m)
You, all along, have for a *Fool* been branding
This Youth—he wanted common Understanding :
Now

(e) Rom. iii. 25. Eph. i. 7. (f) John xiv. 6. (g) Acts x, 35, 43.
(h) Heb. iv. 3. (i) Acts xvii. 11. (k) 2 Tim. iii. 16, 17. 2 Pet.
i. 21. (l) Eph. iv. 14. (m) Job v. 13.

Now you suggest, he's a fly, crafty Man ;
Pray reconcile these Ideas, if you can ;
If not, you stand expos'd to Ridicule,
Till you produce a *cunning, crafty Fool*.

PIOUS.

Behold the Man !—'tis *Don*, your reverend Brother
In one Sense *crafty*, foolish in another.
Crafty, in courting Reverence and Esteem ;
A *Fool*, unlearn'd in Scripture, it should seem.
Corrupt in mind, (*n*) and as th' Apostle saith,
Devoid of all true Judgment in the Faith : (*o*)
Though CHRIST's *Ambassador* you may him call ;
He manifests his Folly unto all
Who're taught of God, who walk in CHRIST the Way,
Believe his Gospel, and the same obey.

FINIC.

Well, call him Fool, or Knave, or what you will :
I said before, and so I must say still,
In Spite of all your Sarcasms, Wit, and Satire,
False Glosses, Pride, Perverseness, and ill-nature ;
He is an able, pious, learned Teacher ;
And will, in time, become a First-rate Preacher.

PIOUS.

Love, you mistake—you're an unskilful Pleader ;
At best, he can but be a first-rate Reader.
Reading's not preaching—here you can't prevail,
Your Expectations therefore needs must fail.

FINIC:

(*n*) 1 Tim. vi. 5. (*o*) 2 Tim. iii. 8, 9. Margin.

FINIC.

Reading, I say, is preaching—where's the Man
That dares deny it ; or that thinks he can ?
I'd rate him for his Ignorance severely,
And *prove* it by the *Scripture* very clearly.
“ Moses have those that *preach* him (there 'tis said)
In Synagogues, being every Sabbath *read*.” (p)
You cannot charge me here with uttering Fiction :
The Proof is clear, beyond all Contradiction.

PROUS:

The Text produc'd, proves something, it is true ;
But what ?—that *Ignorance* is found with you :
For, Jewish Doctors in their Ritual grounded,
First *read* the Law, and then, the same *expounded* ;
Acts quite *distinct*, which you (here lays the blame)
Confound, as if you thought they were *the same*.
Conforming to this Practice, CHRIST our Lord,
Stood up among them, for to *read* (q) the Word
Which, having read, he clos'd the Book, and then
Return'd it to the Minister again ;
Sat down, as was the Custom in their teaching,
And then proceeded to instruct by *preaching*.
Began to *say*, (r) not *read*, ('tis here you blunder)
Such gracious Words, as fill'd them all with Wonder.

FINIC.

I wish the *learned* Doctor STRUT were here,
Or Doctor READER—they would make it clear
That *reading's* preaching, if not preaching reading,
And well establish that, for which I'm pleading.

You

(p) Acts xv. 21.

(q) Luke iv. 16—20.

(r) ver. 21, 22.

You think they cannot, I suppose, you may so :
But sure I am, I've often heard them say so :
And my Opinion is (you can't amove it)
They'd not *assert* it, if they could not *prove* it.

P I O U S.

That's your Mistake—these Sons of Ink and Paper,
Who of superior Sense and Learning vapour ;
Assert just what they please, to serve a turn ;
But ask for *Proof*, they're sure to give you none.
Paul left his Parchments, Books, and Cloak behind
At Troas, as in Timothy (*s*) we find.
These Books, some Men assert, (Don's Cousin-Ger-
mans)
Were *Classic Authors*, and the Parchments, *Sermons*.
And all for what ? To justify, the Fact is,
Their *heath'nish* Studies, and their *reading* Practice.

F I N I C.

There's no such thing as knowing what to do,
With such a crafty Sophister as you.
Quirking, and quibbling, in your artful Way,
You quite get rid of every Thing I say :
And all my Words, so twist and turn about,
I own, my Patience is almost worn out.
But, notwithstanding all your Craft and Cunning,
Reviling Language, canting, sneering, punning ;
I feel myself as much attach'd as ever,
To this dear Youth—he's so exceeding clever,
So wise, so learned, I almost adore him ;
There's scarce a Preacher to be nam'd before him.
And I must add, in spite of all Disputers,
Reflects peculiar Honour on his Tutors.

E

P I O U S.

Pious.

Beware, my dear, how you such nonsense broach ;
 Honour is not reflected, but *Reproach*.
 You must allow, (at least the Truth is such)
 Doctor KNOW-LITTLE could not teach him *much*.
 Something, I own, he's learn'd of old GRIMACE ;
 But what ? To put on a *dissembling* Face :
 To *smile*, when he of heavenly Joys would tell ;
 Look *solemn*, when his *Paper* treats of Hell.
 Just as a PLAYER, that by Rules of Art,
 Performs a *tragic*, or a *comic* Part.
 And also, it may clearly be discern'd
 To their Disgrace, that he hath further learn'd,
 Of Doctor STRUT, *Pomposity* and *Pride*,
 And how, lay godly Preachers to deride :
 Of Doctor READER, (last of these queer Teachers)
 To hate, or *envy* all *extempore* Preachers ;
 And when he reads, by Light of Day, or Taper,
 Always to keep his Eyes upon his Paper.
 Now, if this hopeful, well-instructed Blade,
 Is one of *best* these Doctors ever made :
 Think how completely then, the Churches must
 Be *plagu'd*, with all their *midling sort*, and *worst*.

FINIC.

Your flandering Tongue, I fear, will never fail ;
 The more I say, the more you rant and rail.
 I could reply ; but when I think again,
 'Twould but provoke you, to increase your Sin :
 And as, from all you've said, I plainly see,
 It is not possible we should agree ;
 I really wish, though I have much in Store,
 To drop the Subject here, and say no more.

Pious.

Pious.

Your charge of sland'ring, ranting, railing, must
 On cool reflection, sure, appear unjust.
 Nor am I conscious (therefore not afraid)
 Of having sinn'd, in any thing I've said
 In this Dispute;—but as you *wish*, my dear,
 So I *consent* to close the Subject here.
 But, though in Sentiment concerning Don,
 His Doctrine, and his Tutors, we're not one;
 I would propose, (and sure consent you may)
 Let us henceforward, from this very Day,
Agree to differ, and *unite* in Love,
 Whilst travelling on to perfect Light above;
 Where Error, (only known to sinful Worms)
 Where Prejudice, in all its *bateful* Forms:
 Where all Mistakes, to which we're subject here,
 Shall never enter;—never can appear.
 Where Jars and Discord will for ever cease;
 And all be perfect Harmony and Peace.

FINIC.

I like your Proposition well——so then,
 To shew my full Consent, I say AMEN.

Pious and FINIC, having now quite ended
 Their long Debate—my Pace I quickly mended.
 Pleas'd that I left the Pair, (with others round them)
 In better Humour than at first I found them.
 My little Cot just now appear'd in View,
 Which having enter'd, I at once withdrew;

Sat

Sat down, and calmly, with Deliberation,
 Penn'd all their entertaining Conversation ;
 In order to present it, at my leisure,
 To public View, because it gave me Pleasure.
 This having done, with all its Imperfections,
 I leave the Reader to his own Reflections.

F I N I S



Sat down, and calmly, with Deliberation,
 Penn'd all their entertaining Conversation ;
 In order to present it, at my leisure,
 To public View, because it gave me Pleasure.
 This having done, with all its Imperfections,
 I leave the Reader to his own Reflections.

F I N I S.



